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AN UNPUBLISHED DOCUMENT ABOUT THE JEWISH HOSPITAL OF LLEIDA

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Resum

Recentment, hem descobert a l'Arxiu Capitular de Lleida un document d'inicis del segle XIV que demostra l'existència d'un hospital gestionat per la confraria jueva del heqdeix. Es tracta del donatiu anual de dotze sous que l'aljama de Lleida feu, a perpetuïtat, per pagar el cens que l'hospital havia de satisfer per unes cases. El document no només descobreix l'existència d'aquest centre hospitalari, sinó que aporta informació sobre diversos aspectes del funcionament intern de l'aljama com, per exemple: el nombre de representants, les seves famílies i l'arrendament d'impostos.

Paraules clau:

Lleida, hospital, jueus, segle XIV, confraria.

Abstract:

Recently, in the Arxiu Capitular of Lleida, we have discovered a document from the beginning of the 14th century which proves the existence of a hospital managed by the Jewish brotherhood of the hekdesch. Its contents reflect an annual donation of twelve *sous* that the Jewish council of Lleida gave indefinitely to the brotherhood to pay an emphyteutic lease of the same quantity, which was meant to maintain some houses used by the hospital. The document discovers the existence of this hospital and also gives information about the internal organization of the Jewish community, among others: the number of managers, their families and the rental of the taxes.

Key words:

Lleida, hospital, Jews, 14th century, brotherhood.

In this paper, we present an unpublished document that reveals the existence of a hospital for Jews administered by the so-called Hedes confraternity in the city of Lleida. Until now, this hospital had gone unnoticed. In fact, no mention of it has been found in the municipal documentation of Lleida or in the published literature, which underlines, at the same time, both the importance of the discovered text and the independence with which this type of centre and the *aljama* or self-governing Jewish community itself functioned with respect to the local Christian community (LLADONOSA 1974; TARRAGÓ 1975, 1976, 1977; ROCA 2017; AYALA 2005: 142).

We have documentary evidence of other Jewish hospitals in various parts of Catalonia. In Barcelona, there was an active Jewish hospital for much of the 14th century, founded by Samuel de Na Regina (JÁUREGUI 2017: 144-147). One was also constructed in the Jewish quarter of Perpignan, where, in 1414, there was talk of a hospital for needy Jews *qui ebrayce vocatur heddes* or *hekdesh*, which means pious work, and was devoted to “*recullir los pobres juheus qui de qualsevoldrà parts del món en aquella volran repausar*” (VIDAL 1987: 103; JÁUREGUI 2017: 137-140). Similarly, a Jewish hospital was founded in Santa Coloma de Queralt at the beginning of the 15th century in execution of the 1410 will of the draper Mossé Cabrit, in which he specified that the houses he left had to operate as “*etzes, qui vol dir casa d’ospital*” (“*etzes*” or hospital houses). (SECALL 1984: 74, 76-77, 91, 93). In Tàrraga, there was also a hospital that shared the same premises as the school and synagogue of the local Jewish community (Muntané 2006: 117-118). Finally, mention must also be made of the centre mentioned by Balaguer in his *Llibre d’Estima* 1506-1507, which was located in Carrer del Miracle (SANAHUJA 2002: 173; ALÒS 2020: 17).

These centres were typically founded by a benefactor, a confraternity or by the *aljama* itself and, as in the Christian community, several hospitals of different origins could be found in the same city (BLASCO 1990:45-46). The presence of Jewish hospitals in these towns suggests that it was a common institution, at least in large and medium-sized towns. Lleida had the third most important Jewish community in the Principality after Barcelona and Girona, and we therefore believe that the list provided should be extended to include new centres (RIERA 1980).

The document found in Lleida speaks of a confraternity known as the “Hedes”, which “és dit en cristianenc spital”, and which must be related to the different transcriptions of the word *hekdesh*, which also appears in the case of the previously

mentioned centres in Santa Coloma and Perpignan. *Hekdesh* has had different meanings. At first, it was associated with wills in which the inheritance was assigned to pious and welfare purposes, but in the 14th century, and especially in the 15th century, it came to be synonymous with hospital (JÁUREGUI 2017: 136-137; FELIU 1998-1999: 111).

An analysis of the Jewish society of the time inevitably leads to the discovery of a multitude of nuances, among which we must perceive the characteristics of a group associated with economic dynamism. The presence of the poor is inevitable in a medieval urban community and the Jewish community, like the Christian one, created charitable mechanisms to take care of the poor, free captives, look after orphans, welcome transients and help poor girls to marry (HINOJOSA 1981: 59; BLASCO 1990: 3).

As in the Christian world, charity played an important symbolic role in the community, and the presence of charitable confraternities, created to offer mutual and charitable aid, not only responded to religious needs, but also served functions of promotion and control (CASTILLO 1993: 184-187). According to Castillo (1993: 188), the typical confraternal model, which was reproduced even in the smaller *aljamas*, is structured around four axes: charity for the poor, care for the sick, religious instruction and everything related to the death and burial of the deceased. The care of the sick included, among other elements, providing hospitals for the homeless, while the burial of the deceased was carried out through various confraternities, probably the best known of which was the *cabarim* (Qabbarim) or undertaker brotherhood, which was present in various *aljamas*.¹

These two confraternities, the *hekdesh* and the *cabarim*, seem to be interrelated in the document we are presenting here. It must be taken into consideration that both the provision of the hospital and the burial of the dead were closely linked charitable tasks. The *cabarim* brotherhood in Zaragoza, which was made up of the most distinguished families in the *aljama*, competed with the brotherhoods of La Mercè and Rotfecèdech, which also managed a hospital for mendicants, for the provision of the burial of the extremely poor, especially outsiders. In this city there was also the Nozé amitá (Nosé ha-mittá) or coffin bearers' fraternity, which was in charge of washing and transporting the deceased to the cemetery, at which point the *cabarim* brotherhood took over the burial process (BLASCO 1990: 21, 30-32). However, these were not the only confraternities devoted to the care of outsiders. The alms brotherhood of Zaragoza, the official charity of the *aljama*, is also referred to as the "confraria de los yentes et venientes" and was dedicated to aiding

1. We can find numerous references to the *cabarim* in: Morvedre, València, Gandia (CASTILLO 1993: 189 n. 14), Jaca (MOTIS, GUTWIRTH 1996: 260), Balaguer (CASAS 1991: 325; ALÒS 2020: 17), Saragossa, Huesca, Santa Coloma de Queralt (BLASCO 1990: 31, note 233) and Lleida (AYALA 2005: 149).

outsiders (BLASCO 1990: 13). In Barcelona, Jewish alms societies also administrated a hospital, along fulfilling other functions such as covering the dead and educating poor boys (JÀUREGUI 2017: 143-144). In fact, as Hinojosa (1984: 156) points out, these functions could be carried out in the same synagogue that served as a temple, school, hospital and hospice. We also have evidence of hospitals being used by the other religious minority, the Muslims. In 1379, Alfonso of Valladolid was taken to the Palau de Cervera, the prison of Lleida, when he was accused of stealing a blanket from a Saracen from Fraga and passing himself off as a Muslim or a Christian as he saw fit. A witness testified that Alfonso had spent a few days in Fraga staying at the Muslim hospital in the town, visiting the mosque and performing the Islamic rituals, but had disappeared shortly afterwards. A few days later he arrived in Lleida, where he pretended to be a Christian and stayed at the Hospital of the Holy Spirit (ROCA 2017: 319-321). These hospitals, both Jewish and Muslim, were designed to serve only people of their own religion, in the same way that Christian hospitals did not generally attend patients of other religions. There are a small number of sporadic exceptions, such as, in another context, the old *xenodochium* of Bishop Masona in Mèrida, which was founded in 580 and which attended people without any kind of discrimination, or that of a woman from Barcelona who, in 1304, accommodated poor Jews in her house, although we do not know under what conditions (CONEJO 2002: I, 72; JÀUREGUI 2017: 146).

The document that we present here in transcription is a notarised copy made on 2 August 1356. The original, which was written in Hebrew, was signed on 12 May 1319 “on the Christian count” or, according to the Jewish calendar, at the beginning of the month of Sivan in the year 5079. The notary who certified it was Arnau de Torres, who produced the copy with the help of the judge Isaac Saltell, a scribe from the *aljama* of Lleida, who translated the text. The translation makes the document difficult to understand, since it makes frequent use of phrases and expressions that are unclear, probably as a result of a literal translation of the text. This document should be contextualised as belonging to a moment of change between two periods in the history of the Jewish community in Lleida, the Golden Age (1213-1284) and the Transition Period (1284-1391), which was characterised by violent persecutions that arbitrarily castigated Jewish communities all over the Iberian peninsula (ROMANO 1991: 109-110).

The text begins by introducing the six leaders of the community, known as *adenantats*, and the patronymics of some of them, namely: Abraham (son of Çadia Abnaçaya), Salamó Avinsessat Lacemi, Jucef Avinceyt, Jafudà Avimfamit, Jafudà Levi (son of Cahim Levi) and Abraham (son of Cahim Abrahamona). This ruling group of the *aljama*, which dispensed executive, fiscal and judicial functions, was chosen annually and, at first, was made up of only two leading citizens, as specified in a privilege granted by James II confirming an earlier document issued by Peter the Great. As we shall see again later, the organisation of the *aljama* had clear parallels with the

Christian world, to the point that some Christian documents from Lleida refer to the elected Jewish representatives as councillors or “paers” (FELIU 1998-1999: 112). The election of this group was regulated by James II himself in a document from 1315, in which the number of representatives was increased to six and ten secretaries or councillors were added. The *adenantats* came, in equal parts, from the major, middle and minor *mans* or social classes. Due to various problems arising from the incompatibility of posts, the number of secretaries was reduced to three in 1318. The document we present here was written after this new reform and, therefore, there should have been three secretaries, though there are only two: Cahim Alcaravull and Mossé Vincanes. The procedure for electing this council changed over the years (BERTRAN 1991: 313-315, 316-319; BUSQUETA 2004: 77-78; AYALA 2005: 152-153; FELIU 1998-1999: 110-114).²

The governing bodies of the charitable confraternities usually consisted of three people. Therefore, the document contains the names of the three leaders of the *hekdesh* brotherhood, though without patronymics: Mordafay Avingabay, Jucef Dido and Samuel Avimbaruch (MOTIS, GUTWIRTH 1996: 260).

Several of these people are mentioned in a 1315 document reporting a controversy that arose that year over the election of the synagogue cantor (RIERA 2001). Çadia Abnaçaya, the father of one of the leading citizens of the *aljama* mentioned in the document, obtained the post through the direct appointment of James II and the incumbent, Mossé Juniç, was removed from his post. This example of royal interference, which was, in fact, a relatively common phenomenon, since the king regularly recommended and even imposed the candidates of his choice (FELIU 1998-1999: 114), generated misgivings because Juniç was considered more experienced and a better post holder. In the face of the protests, since the Jewish population in Lleida were subject to the authority of the royal bailiff, the latter presented himself at the synagogue on a Saturday, when the majority of the Jews were gathered there. The bailiff asked everyone, excluding both interested parties, to vote on which of the two cantors was the most skilful and recorded the name, surname and preference of each of the attendees in a document. This provides us with a description of a specific moment that excludes those who, for whatever reason, were not in the synagogue at that time. Avinessat Lacemi, Jucef Avinceit, Cahim Alcaravull, Mordafay Avingabay and Samuel Avimbaruch do not appear. The rest appear in both documents with some logical variations in the spelling of the names, for example: Vincanes for Avincanes, Alcaravull for Alcarahuy and Abimbaruch for Avibaruch, among others. The surnames Avinessat and Avingabay do not appear on Riera’s list.

2. The institutions that made up the general organization of the *aljama* - the council of the *aljama*, counsellors and leading citizens were similar, though on a smaller scale to the governing municipal regime in the Christian ambit (BAER 1981: 176; HINOJOSA 1981: 57; BUSQUETA 2004: 97).

It is not known exactly where the largest and most important synagogue in the city was located prior to 1391; Lampurlanés (2019: 28) places it to the north of the Jewish quarter, in front of the Cuirassa, an old fortification from the Andalusian period that eventually gave its name to the *call* (the city's Jewish quarter), and the church and rectory of Sant Andreu. Following the pogrom of 1391, the synagogue became a church dedicated to Santa Maria del Miracle, as also happened in Balaguer (ALÒS 2020: 24-27), and a new synagogue was created by reforming the house of a private individual in the Plaça de la Cuirassola (LAMPURLANÉS 2019: 26, 28-29).

The *hekdesh* brotherhood paid an annual lease of twelve *sous jaquesos* at Easter to the church of Gardeny for the houses it managed. The lease served to maintain a chaplaincy instituted by the late Guillem Berenguer in the chapel of Sant Salvador de Gardeny. The collection of this payment generated several problems. At that time the money went to the chaplain Guillem Berenguer, possibly a descendant of the founder, who, when faced with non-payment took the drastic decision to tear down the doors of the centre to prevent its use. For this reason, the confraternity was forced to “halt prayer in the synagogue.” The institution was linked to the main synagogue and “halting prayer” was a way to appeal to the rest of the community to resolve what was considered an injustice. This is the same procedure that the widow Cruixia of Barcelona followed in 1262, when she “interrupted prayer in the synagogue” (KLEIN 2004: 149-150) to put pressure on the court to resolve her case, wishing to regain her dowry (*quetubà*) in order to remarry (KLEIN 1993: 76). The solution proposed by the *adenantats* of the *aljama* sought precisely to ensure that the leaders of the brotherhood “no aien de retenir oració en la sinagoga per la dita rahó”.

Some time before, the council of the *aljama*, due to an exchange of these houses with the *cabarim* brotherhood, had ended up taking the hospital under its tutelage, “per açò és apellat spital de la aljama e d’aquell temps entrò huy”. After making this connection, the *aljama* offered to pay for the lease with its assets “pus que la obligació de la pagua del sens damont dit jau sobre l’aljama”.³ The council was the assembly where the members of the *aljama* expressed themselves with full legality, before 1348 it was composed of 30 councillors, who were tasked with producing legislation (ROMANO 1991: 115). The money for the payment of the lease had to be taken from a regular income that would allow the council to cover this expenditure during a long period of time. In fact, the peninsular Jewish communities covered expenditure relating to education and social and religious institutions with the collection of a set of taxes on products that were indispensable for the subsistence of the *almajas*, such as wine, meat and flour (LACAVE 1975: 4). In this case, the twelve

3. The kind of exchange or purchase that took place between the council of the *aljama* and the *cabarim* brotherhood is rather unclear in the text.

sous needed were raised from what was charged annually for slaughtering animals in Jewish slaughterhouses. This regular donation was accompanied by an extraordinary donation of cloth.⁴ The text safeguarded the rights of the hospital through different clauses stipulating that even if the tax on animal slaughter was sub-leased, so that it was not the *aljama* but rather someone else who collected it, the hospital would continue to be paid the established amount: “sobre aquesta donació ni aquesta assignació neguna raó del món, ni negun contrast, ni ha rahonar ni a dir”. The presence of financial advisers, municipal finance officers and appraisers within the organization of the *aljama* points to the existence of a structure devoted to the collection of taxes headed by the same *adenantats* (ROMANO 1991: 119-120; BAER 1981: I, 166-168; AYALA 2005: 150-152; FELIU 1989-1999: 114). However, this type of tax was also subleased at a public auction to a person or a group of persons for a fixed amount, thereby relieving the council of having to determine, in this case, the numbers of animals slaughtered. The existence of wealthy Jews, some of whom were extremely wealthy, suggests that this collection function was subleased to Jewish merchants, though Christians were not excluded (LACAVE 1975: 59; ROMANO 1991: 127). The Jewish butcher’s shop was operating before the arrival of the Christians and there exists documentary evidence of its location inside the Cuirassa, the Jewish quarter, near Carrer del Romeu (ROCA 2017: 93-94, 108-109).

The text specifies that the donation was given publicly and in perpetuity in accordance with Jewish law, and, as the document stated, was not a “donatiu amagat, ni com donatiu d’hom malaut, que no se puxa penedir salvant donació pública”. The officials of the confraternity could therefore dispose of the donation in perpetuity without having to ask the community for money and having to dispose of it on the day it was required since Passover varied every year. The only event that would bring about a change in the conditions of the lease would be that the heads of the confraternity were “*lerius*”; although we do not know the meaning of this term, we speculate that it refers to a misuse of the income of the brotherhood.

At the end of the document there is a list of names accompanied by their corresponding patronymics, some of which bear witness to the donation. In total there are six names, each with a different position in the hierarchy. The first was the scribe of the *aljama*, Mossé son of Joana and Aaron, who must have written the original document together with Mossé son of Jento. The latter also bore witness to the document, along with Moses, son of Iona; Jafudà, son of Abnaçaya; Salamó, son of Jafudà; and Issay son of Abraham. Riera (2001: 5) mentions that the Jews of Lleida in 1315 used their surname or family name rather than the patronymic, which was more commonly used in Old Catalonia, east of the Llobregat river. However, it

4. The text mentions four *sici alnes*. The *alna* is clearly a measure of cloth though the type of fabric is unknown.

seems that this trend was reversed shortly afterwards or, in any case, it visibly coexisted, though unevenly, in the documents. The Arabicization of surnames, however, was maintained.

Finally, the document includes the names of two notaries with royal authority, Arnau Ros and Francesc Durand, who attested to the translation of the document, and an erratum headed by the *signum* of Arnau de Torres.

Transcription

12 May 1319

Notarised copy, made on 2 August 1356, of a document, originally in Hebrew, in which the councillors of the aljama of Lleida gave the income generated by the Jewish butcher shops, 12 sous a year, to the confraternity of the aljama's hospital, so they could pay an annuity to Guillem Berenguer.

Arxiu Capitular de Lleida, *Pergamins*, LP-06896

*Hoc est translatum bene et fideliter factum secunda die mensis augusti anno a nativitate domini millesimo trecentesimo quinquagesimo sexto scriptum a quoddam publico instrumento in ebrahico scripto splanato seu romanciato per Salteli Içach, iudeum scriptorem aliame iudeorum Ilerde, tenor cuius instrumenti predicti talis est: Sabem nos, testimonis que som assignats a avall, testimoni clar, que dixeren a nos adenantats de la aljama d'aquesta ciutat, que són n'Abraham fyll d'en Çadia Abnaçaya, en Salamó Avinsessat Lacemi, en Juceff Avinceyt, en Jaffudà Avimfamit, en Jaffudà Levi fill d'en Cahim Levi, n'Abraham fill d'en Cahim Abrahona,⁵ e d'els conseyllés en Cahim Alcaravull e n Mossé Vincanes. Siats sobre nos, testimonis, e prenet ferma de tots nosaltres e scrivit e signat sobre nosaltres e donat an Mordaffay Avingabay, e an Juceff Dido, e an Samuell Avimbaruch, adenantats de la confraria de l'Hedes, que és dit en cristianenc spital d'aquesta ciutat, per ésser a ells e tota la conffraria damont dita el sens a prova per ço que les casses de la conffraria fan dotze *solidos* sensals jaqueses en temps de Pascua per quadan⁶ an Guiem Berenguer, capellà de les cappellanies que stablí en Guillem Berenguer, defunt, a la capellania de Sant Salvador de Gardeny. E és clar a nos, adenantats e conseyllés damont dits, que ls diners del sens damont dit paguen los adenantats de la aljama dels béns de la aljama per cadan⁷ entrò huy, per ço que aquelles cases damont dites foren ffeytes cambis de casa del conseyll de la aljama ab altra cambra que és de la confraria dels fossés, la qual és apellada en abrahic *capbarim*, que ere abans de la casa de la confraria del spital, e per açò és apellat spital de la aljama e d'aquell temps entrò huy. E per quan moltes vegades los adenantats de la conffraria del spital retenien oració en*

5. Here, there appears, circled in dots, the phrase “e dels conseyllés en Cahim Abrahona”. This erroneous repetition has been left out to facilitate the reading.

6. Read «cada any».

7. Read «cada any».

la sinogua⁸ per aquesta pagua del sens damont dit, encara que altres vegades lo senyor del sens damont dit levave les portes del dit spital per avé la pagua del sens damont dit. Per ço, pus que la obligació de la pagua del sens damont dit jau sobre l'aljama e per relevar tots aquests contrats⁹ damont dits, avem hordenat e assignat pagua del sens damont dit en cosa que-s puxa trobar, que sia assignat e obligat a el e ara, ab bona voluntat, sens neguna força. Salvant ab bon cor e ab bona voluntat e de grat donam als adenantats de la confraria del spital damont dits e a tota la confraria damont dita quatre alnes de sici¹⁰ ab bona ferma. E après de açò donam e assignam a els tots los dotze *solidos* censals damont dits sobre ço que exirà del degolar de la aljama de la ciutat de Leyda. E aferman a els ço quent exirà del degolar, evicció plana e conplida, en manera de penyora e en manera que-ls dotze *solidos* censals damont dits no-s calenguen¹¹ demanar tots ni en partida a l'aljama ni als adenantats, per ço que no agen obs més avant a demanar aquells dotze *solidos* damont dits, ni tots ni en partida, a la aljama ni a los adenantats. E encara que no aien a retenir oració en la sinoga per la dita rahó. E encara que-l senyor del sens no li quallya¹² levar les portas del spital per la pagua del cens damont dit segons que el costupnave de fer entró al dia d'uy. E ara vagen los adenantats de la confraria damont dita <e damont nomenats e posseisquen, e la confraria damont dita,> en aquesta assignació e en aquesta donació e possessió complidament per la confraria damont dita, e puxen traure e collir els, e aquels que seran après d'els, per la confraria dels diners que exiran del degolar damont dit de huy en tró a tots temps tots aquells dotze *solidos* censals damont dits en lo temps damont dits per cadan, axí com hom, que té e posseix que ço del seu, vuylls que rebren allò, que allò que exiran de la degollar los adenantats de la aljama o altri per els vuylls, que la venen altri e reeben els los diners de la dita venda. Sobre tot assignam a la confraria damont dita tot ço que eixirà del degollament damont dit entrò a dotze *solidos* censals damont dits. E no aie força ni poder en mans de la aljama d'aquesta ciutat, ni en mans dels adenantats ni dels conseylls que exiran d'ací avant, ni en mans de nuyll hom que comprarà lo degollar d'ací avant, vulliat-hu o molts a rahonar ni a contrastar. Sobre aquesta donació ni aquesta assignació neguna raó del món, ni negun contrast, ni ha rahonar, ni a dir a la confraria damont dita ni ha lurs adenantats, ni aquells que seran après per els d'ací avant per raó de la cuyta dels dotze *solidos* censals damont dits, nos conoxem en re a vosaltres de la dita cuyta salvant que sien leriús¹³ los adenantats de la confraria damont dita que seran d'ací avant e aquels que seran après d'els ha traure

8. Read «sinagoga».

9. DCVB s. v. contractes.

10. Unknown.

11. Read «no calgui».

12. Read «calgui».

13. Unknown.

tots los dotze *solidos* censals damont dits de tothom o molts que possehirà la decollació damont dita. Vuylls que aie per compra, vuylls que aie en manera de procuració o de cessió o per qual se vuylls dret, títol o rahó per ço que d'ara bona ferma, per poder de nostre adenantament, aven feyt poder d'omens de la confraria damont dita com nostre poder e lur poder, com nostre poder e lur dret, com nostre dret e lur poder, com nostre poder e lur demanda, com nostres demandes e lurs rahons, com nostres rahons e lur dret, com nostre dret e lur reebuda, com nostra reebuda e lur atorgament, com nostre atorgament. E tot ço que faran axí com si nosaltres pròpiament ho fahiem en tots los drets de los dotze *solidos* damont dits censals que·ls puguen rebre de ço que exirà de la degollació damont dita en lo termini damont dit per cadan de huy entró ha tots temps sens de nostra voluntat e sens voluntat de la aljama de dita ciutat de Leyda ni dels seus e aquels seran per els e sens volentat, autoritat e licència de negun jutge. E ara relevan nostre poder e nostre dret e força de tota l'aljama e aquels que seran per els de tot aquest donatiu e la assignació aquesta relevantment complir, dar e no romanga en vos, nos, ni a l'aljama en lo donatiu aquest ni en aquesta assignació neguna condició ni altra cosa, ni aquest donatiu ni aquesta donació. E açò podés scriure <públicament> e assignar-lo en públich, que no és com donatiu amagat, ni com donatiu d'hom malaut, que no se puxa penedir salvant donació pública, e sens frau degú de persona sana, e donació pública e donació e assignament descubert e públich a tot lo món fermes com dret e com lig nos puxa mudar, ni tornar, ni penedir d'aquels nuyll. E en açò nuyll hom no·ls puxen vedar, ni contrastar, ni a els, ni a la confraria damont dit ni als successors d'aquella de aquesta donació e de aquesta assignació neguna coha¹⁴ per nuyll temps. Per ço quan ab bon cor e bona voluntat aven feyta a els aquesta donació e aquesta assignació, fermament e sens tot frau, per vigor del nostre adelantament en totes maneres de lur dret <e tota lur> mellyora, sens neguna condició ni retenció del món e sobre nos per l'aljama e sobre l'aljama de la dita ciutat a relevar tots contrastats e totes bregues dels adenantats de la confraria del spital damont dits e de tota la confraria damont dita. E que tot contrastador e [ra] honador de qualque condició, stament o lig sie, que rahonàs ni contrastats sobre els ni sobre la confraria damont dita en aquesta donació ni en aquesta assignació, neguna raó ni negun contrast¹⁵ del món o que vengués a relevar neguna cosa. De totes les coses damont dites vuylyes que sie a dret de jueus, miylls¹⁶ a qualsevuyll altre dret que sie entre qualsevuyll gens. E sobre l'aljama de la dita ciutat e sobre los adenantats fer tenir e aver e a posseir pacíficament e en pau e sens contrast aquesta assignació en poder de la confraria damont dita, dels successors d'els, que per temps seran de la dita

14. Read «cosa».

15. Read «contrast».

16. Read «millor».

confraria, e sens negun frau e enguan¹⁷, e sens negun d'els ni dels lurs. E per evicció e quarència de la carta de la assignació present e donació aquesta reebem pervigor de nostre adenantament sobre la dita aljama e sobre tots los béns, aguts e avedors, setis e mobles, e tots altres béns segons evicció e quarencia de totes altres cartes de donació e assignació. Les quals són feytes segons aquestes fermes, les quals se acostupmen entre jueus, que les hordenaren los nostres savis huy entró a tots <temps>, no axí com scriptura privada, ni com treslat de cartes, relevament de totes crides que avem liurat ni liurarem d'aquí avant. E aver pres ferma nosaltres testimonis de tots los adenantats, los conseyllés damont dits, e ab Mordofay Avingabay, e en Juceff Dido e Samuel Avinbaruch, adenantats de la confraria del spital demont dits, e de tota la conffraria damont dita, sobre tot ço que és scrit demunt, en ço que·s deu pendre ferma. Ffo feyta el cap del mes de Civam en l'an de V M LXX IX acriament¹⁸ del segle segons que contam ací en Leyda, que és XII dies en la exida del mes de mayg en l'an de mill CCC XIX a conte dels cristians que conten en esta villa. E avem scrit e assignat e donat en poder de Mordofay, e Juceff e Samuel, adenantats de la dita conffraria del spital, demont dits, a ésser a els e a la conffraria damont dita e aquells que seran après d'els a prova e a dret. E tot ço és ferm Mossé, fill de Johana, fill d'en Aron çab anrere, scrivà de la aljama; Mossé, fill de Jento çab anrere. En setí tres personas ensems fom nosaltres jutges, que som assignats aval, com és que aquesta carta en presència nostra que·y som assignats dos testimonis que són: Mossé, fill d'en Iona; Mossé, fill d'en Jento, per ço que és clar a nos que aquestos són los testimonis, signació de lur mans que axí les¹⁹ lo han e atorgam e fermam segons dret pertany e afermar. E açò és lohat e afermat Jaffudà, fill d'en Juceff Abnaçaya; Salamó, fill d'en Jeffuda; Issay, fill d'en Abraham.

Ego, Arnaldus Ros, notarius publicus Ilerde et etiam auctoritate regia, huic transumpto cum suo originali fideliter comprobato pro teste subscribo.

Ego, Franciscus Durandi, notarius publicus auctoritate regia, huic transumpto cum suo originali veraciter comprobato me pro teste subscribo.

Sig+num mei, Arnaldi de Turii, notario Ilerdense et etiam auctoritate regia publici, qui hoc translatum a suo originali pro ut fuit splanatum seu aromanciatum per dictum Saltell Içach bene et fideliter comprobatum cum literis et verbis suprafoliis et punctuans in III linea ubi dicitur e dels conseyllés en Cahim Abrahamona, et in VII linea ubi legitur que ere, et cum supraposito in XV linea ex manu mea propria damont nomenats e posseisquen e la confraria damont dita, in XXVI linea ubi notatur públicament, in XXIX linea ubi est scriptum e tota lur et in XXXV linea ubi especificatur temps, necnon cum rasso et rescripto in IX linea ubi narratur per ço pus que la obligació, et in XVIII linea ubi continetur d'aci avant, in XXVIII linea ubi rescribitur no·ls puxen vedar ni contrastar, et in XXXIII linea ubi declaratur vecció. Scribi, feci et clausi.

17. Read «engany».

18. Unknown.

19. Read «lest», meaning that they have not read it.

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